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Book Notices

NEW VOLUMES OF NIPPUR TEXTS

In Vol. XXXI of the "Babylonian Expedition of the University of Pennsylvania, Series A," Langdon has published a somewhat miscellaneous collection of texts from the Temple Library of Nippur.¹ "Law, history, liturgy, poetry, and medicine are all represented." Most of the texts are from the Nippur collection of the *Musée Impérial Ottoman* at Constantinople, to which are added a number from tablets in the British Museum. A book notice is not the place for discussing the propriety of continuing, *in Europe*, the publication of volumes in the series the "Babylonian Expedition of the University of Pennsylvania." There is nothing to indicate that this is done with the sanction of the University of Pennsylvania, whose Nippur texts are now being published in another series.

No. 1. According to Langdon's interpretation of this difficult text, Naram-Sin was overthrown by a usurper whose name is not mentioned, but who is "simply referred to as *da-tuk*, 'a conqueror,' a word suspiciously like *Da-ti-Enlil*, father of Shargali-sharri." From another Nippur text (Poebel, *Historical Texts*, p. 132), it is certain that there was a period of anarchy in this dynasty, but it came after the reign of Shargali-sharri. The rendering of *da-tuk* by "conqueror" is not above question. L. 2: Read *gigir* instead of *ginar*; cf. Delitzsch, *Glossar*. L. 3: *kun*; cf. note 6, p. 15. In this connection the reviewer would like to enter a vigorous protest against the abandonment of the time-honored custom of indicating our ignorance of the correct vocalization of Sumerian words by means of capital letters. It is the chief merit of Delitzsch's *Glossar* that the reasons for his readings of the Sumerian are always given, while doubtful readings are always indicated as such. On the other hand, one can never be certain whether the readings given in the "selected vocabulary" of Langdon's *Sumerian Grammar* are based upon the syllabaries (or parallel passages) or upon conjecture. To "suggest that the value *kun* be reserved for B," but to fail to indicate that this value is conjectural—"assigned"—is to add to the confusion which characterizes the present stage of the Sumerian lexicon. L. 4: What does this line mean? L. 9: Gud. A. 12:16, etc., on which the translation of this line seems to rest, has *šu . . . gid-dè*.

No. 2. Note 3: Umma is not usually located "near modern Baghdad." L. 6: *a-dûr*: Is *ia-a-ku*, *âku*, perhaps a loan-word from the Sumerian *a-ku*? L. 8: *ni* is omitted in the transliteration.

¹ *Historical and Religious Texts from the Temple Library of Nippur*. By Stephen Langdon. Munich: Rudolf Merkel, 1914. Pp. xi+80; 51 plates of autograph texts and three plates of half-tone illustrations. \$5.00.

No. 3. Note to l. 1: "The Sumerians conceive the reality of things as existing in the divine concept or idea of it, not in its tangible existence." Evidently the Sumerians were the source of Plato's doctrine of ideas! Do we not need to know much more than we do about Sumerian thinking before we can make any such general statements as this? L. 2: *kur*, "to eat," is another of Langdon's conjectural readings, apparently based upon GAR = *aklu*, "food" (*Sumerian Grammar*, 225). But GAR is to be read *ninda*. Besides the reasons given by Delitzsch for the reading *kú*, not *kur*, we have the evidence of the "Brussels Vocabulary," Col. IV. 27, where ~~𒀭𒄩~~ ~~𒀭𒄩~~ is glossed *ur-gu* and translated *lib-ba-a-tu*. L. 14: "Wife," and "lifestock" (rev. 18) show hurried proofreading. Rev. 7: *nam-gu*: Is this the *nam*-sign? Or is it the sign given on p. 215 of *DSGL*? L. 19: Read *ni(g)-úr-limmu*. The passage cited by Langdon, VR, 50, a, 15, has overhanging *ma*. In this *Grammar*, Langdon gives *lammu* as 4, but on p. 192 reads *ni(g)-ur-tab-tab-ba*, and in the footnote says, "text *ma*."

No. 4. Obv. II, 10: *ġen-gál*; cf. *ġe-gál*, Rev. II, 17 f. Rev. II, 3: *ašnan*: read *ezinu*. L. 4: Perhaps better *níg-si-di*. L. 20: The numeral 60 = *geš*, *DSGr*, 62.

No. 5. Ll. 14, 23: Cf. *DSGL*, 97, for words "ear" and "hear."

No. 6. Obv. 1: Read *šuk* for *pad*. Rev. 3: *ga* is not in the text.

No. 7. L. 42: *muġ*: read *ugu*.

No. 10. L. 3: Read *giš-ig* for *giš-gál*.

No. 11. L. 5: Read *di-kur-ru* for *sá-tar-ru* (*DSGL*, 134). L. 17: One tires of reading about "begetting mothers" and "child-begetting courtesans" in Langdon's translations. Why will not "child-bearing" do?

No. 14. L. 1: *nu* is omitted in the text.

No. 15. L. 2: Text has *ba-ra-an-ri*.

No. 19. Fragment of the Code of Hammurabi. To the variants noted by Langdon, add: § 146. 48. *ar-ka-nu-um* for *wa-ar-ka-num*. L. 55: *i-na-ad-di-in-ši* for *i-na-ad-di-iš-ši*. § 151. 28: *aš-ba-tum* for *wa-aš-ba-at*. L. 32: *mu-šág* is found in the Code, Col. XXIII, 69. L. 43: Code has *i-sa-ba-tu* as in l. 51. § 159: L. 35: *bi-ib-lum* for *bi-ib-lam*. Rev. Col. II, § 175: L. 68 omitted (in text?). L. 78: *a-wi-lim* for *muskénim*. § 179: L. 20 has *NIN-AN* only.

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From the museum of the University of Pennsylvania come three volumes by Dr. Arno Poebel, one of texts¹ and two of commentary.² Dr. Poebel had spent considerable time in studying and copying "the historical and

¹ *Historical and Grammatical Texts* (University of Pennsylvania, the University Museum, Publications of the Babylonian Section, Vol. V). By Arno Poebel. Philadelphia: University Museum, 1914. 85 autograph plates and 40 photographic plates.

² *Historical Texts* (*ibid.*, Vol. IV, No. 1). Pp. 242. *Grammatical Texts* (*ibid.*, Vol. VI, No. 1). Pp. 122.